

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Bro. P. I. Lipsey, the new pastor at Clinton, is now on the field, and the outlook is full of promise.

Brethren, let's utilize every moment between now and the convention in bringing together all the Lord's money into his treasury.

Bro. H. P. Hunt, assisted by Bro. E. L. Wesson, begins a meeting at Pickens to-day. We trust the Lord will be with his people there.

Mrs. J. L. Johnson, whose death was announced in the last *Baptist and Reflector*, was not the wife of Dr. J. L. Johnson, of Duck Hill, as stated in that paper.

We are very sorry to learn of the severe and continued illness of Bro. Hooker, of Leon, Mexico. Let prayer be made in all the churches for his recovery.

We rejoice with Pastor Miller and his noble wife in the conversion of their little daughter, Laura, during the meeting at West Point, in which Bro. Bacon labored.

A member of the Pleasant Hill church, Copiah county, writes, "You can put Pleasant Hill down as one of the churches that believes in sending her pastor to the convention."

The home mission offering here last Sunday went beyond \$1000.00. The work seems to be prospering greatly in the hands of Pastor Yarbrough.

Bro. W. J. Derrick, the Canton bishop, has been called to serve the Greenwood church. We are not advised as to his purpose in regard to the matter. He will do well any where.

Our office was honored a few days ago by a visit from Bro. A. C. Watkins, one of our Mexican missionaries, who is in the States for a short rest, expecting to return in the fall.

The tie-up of all traffic and movement of trains in many portions of the State will no doubt make THE BAPTIST late in reaching some of our subscribers. We hope everything will soon resume its normal condition.

Cards are out announcing the marriage of Miss Maude McCoy and Rev. Alonze C. Ball Wednesday evening, May 23, 1900 at half past three o'clock, at the home of the bride, Duck Hill, Miss.

We acknowledge a joint invitation from Brethren Hearn and Falconer, of Ebenezer, to be present at the 5th Sunday meeting of the Yazoo Association at Ebenezer. We regret that we cannot attend.

The 5th Sunday meeting of the Copiah Association will be held with the Harmony church, and in connection with it will be held a Centennial movement meeting at Crystal Springs at nights.

Bro. McComb spent a few moments with us on his return from Senatobia, where he has spent two weeks in a meeting with Pastor Ellis. We are glad to know that the Lord was in the meeting, and that the cause is doing well at Senatobia.

The anniversary of the Herminian Society of Mississippi College came off with brilliant success last Saturday night. We could not be present, but learn that the speeches were of a high order, and the exercises in every respect all that could be wished.

Dr. A. U. Williams writes: "Please state in the paper that there need be no fear of ample accommodations for all who may come to S. B. C. You have been here and you know. There will be no need to engage rooms ahead, unless a large party wish to come together. The town is so small that no one will be located very far from convention."

It is a source of real grief, to us to hear of the death of Sister Ida Tucker, of Pickens. She was one of the noblest of women. It was our pleasure, while pastor at Pickens, to bury in baptism her and her husband, Bro. T. D. Tucker. Her death produces a great vacancy in Pickens. May God's grace prove sufficient for our Brother Tucker and his two motherless girls.

The Lamar Literary Society of Millsaps College celebrated its seventh anniversary last Friday night. Two young gentlemen, Mr. Guice and Mr. Holloman spoke, reflecting credit on this young, growing institution. Our Methodist brethren are doing well in their educational work. We must so manage our Mississippi College as to make them do better. These two institutions, in such close proximity, must necessarily prove mutually stimulating, and corrective to each other. Our own Dr. Brough, of Mississippi College, upon ten hours' notice, followed these two young men in a most splendid address, emphasizing the literary merits of our beloved State.

Just before going to press we are overwhelmed with matter for the paper which ought to have reached us a week ago, but was tied up by the breaks in the railroads. A good deal of this matter is news, but it will hardly be news next week, and hence a considerable portion of it will not be printed. In several cases we have received two accounts of the same meeting, and we have not room for both. We trust the brethren will bear with us, and we will work through the matter the best we can.

A copy of the recently issued British parliamentary report on temperance, has been received at the consular bureau in Washington. It shows that Americans stand very well in this respect, the United States being fourth among the great nations in the consumption of wine per capita, third in that of beer, and fifth in that of spirits. Contrary to popular belief, the British are surpassed in spirit drinking by the Danes, the French, and the Germans, whose consumption ranks in the order indicated. The British, however, exceed all other nations, including the Germans, in the per capita consumption of beer, although certain districts in Germany exceed the average for Great Britain. The United States consumes .3 gallons of wine, 12.6 gallons of beer, and .86 gallons of spirits per capita per annum.

Inquiry has recently been made into the extent of the Sunday mail service and the number of people employed therein. The records of the Department are not very satisfactory in regard to this. At large offices one-third of the force is usually employed for a few hours on Sunday, while the postmaster has full discretion to work all his clerks the entire Sabbath should he deem it necessary, or to detail only one or two employes for a few minutes or a few hours. In making contracts for the transportation of the mail the Department selects trains that run seven days in the week in preference to those that run only six, and whenever a train that carries mail arrives or departs on Sunday it must be looked after. The instructions of the department to postmaster are to arrange to work of those who must be employed so as to permit them to attend church services and to avoid all unnecessary work. Upon the trunk lines, railway mail clerks are on six days and off six days. Upon shorter runs they may be on six days and off two. This system is adopted on account of the exhausting character of the labor they must perform—labor which absolutely tires them out in a short time and requires long rests. As a general thing, it may be said that such clerks can attend church once in two weeks.

The Outlook.

The last Baptist Year Book places the number of white Baptists in the South at 107,000 in round numbers. This number of Baptists could bring things to pass, if they were organized and trained. We are, in a very large measure, still engaged in pioneer and rudimentary work in evangelizing, instructing and training this great mass of Baptists.

It is true that some of our churches, very few comparatively, are fairly well up in the "grace of giving." These will, as a rule, increase their contributions to missions 25 per cent. But at least four-fifths of our regular organized churches will go unmoved by this appeal of the Southern Baptist Convention. Many of them will never hear of the appeal, in a way to be moved by it. There are two ways by which our great Baptist host may be brought in touch with this and other advance movements among the churches of God.

One is by the voice of the living ministry. But, for obvious reasons, the average pastor can do but very little work in instructing and training his congregation in practical beneficence.

1. Because of the limited time he can spend with his people. Twelve visits a year, and sometimes one or more of these is knocked out by inclement weather, or ill health of pastor or family. A bare one set effort a year to get before the people the general subject of missions is all he can do with some sprinkling in of mission teaching on other occasions. The question of missions has many features which should be discussed separately; and an hour would not be so much time for emphasizing each feature. And in addition to the pressing calls upon the pastor to present each feature of present mission work, the various phases of modern mission should be carefully presented in a strong, accurate way for the edification and quickening of the believers.

2. Many pastors have not and do not have the opportunities and advantages for preparing themselves for instructing and leading out the church members up to broader fields of knowledge and larger liberality. The churches do not supply these pastors with a competency, and they "must needs" "labor with their hands." Just now we make no plea for the pastor for his own sake, but we enter a protest for the losing of his hands, that the churches of Jesus Christ may receive fuller instructions and more thorough culture for the Master's glory. There is no man called of God to be a minister of the New Testament, who would not go upon his knees in gratitude to God, who should be wholly cut loose from secular vocations, and give himself wholly to "the ministry of the word." That preacher who lends endorsement to the idea of semi-secular employment, must do so not because he thinks this mongrel service the best for Christ's cause, but because of the "hardness of the heart" of the people.

The other is by means of the denominational newspaper. This vehicle for the dissemination of general religious information and for the generation of inspiration and enthusiasm among the brethren possesses rare value. Wherever the pastor may be, this factor is silently doing its work of enlightening, inspiring and encouraging the hearts of the

thousands who can hear only one sermon a month. It is not meant to say that the paper is better or even equal to the preacher. But because of the frequency of its visits, it does become a valuable co-adjutor to the pastor. No alert pastor will fail to exert himself for the circulation of the denominational paper in his congregation; for it works for him and the cause he loves many times while he is sleeping.

3. It is all the more valuable to his pastor because it speaks to the people often of things which he could not so well afford to speak of, because of the personal element entering into the situation.

May we not indulge the hope that because of the manifest helpfulness of THE BAPTIST to the pastors in the State; they will more than ever assist in its circulation.

The places where THE BAPTIST is most generally read in Mississippi are also the places that are doing most in all our general denominational work.

We close with the remark that where the pastor and THE BAPTIST are "laborers together" the work along all lines is progressing fairly well; and, if each will prove a bit more helpful to the other, the work will enlarge as the years go by.

Two Styles Contrasted.

We are all familiar with two opposed styles of writing, the exhaustive and the suggestive. The writer who is addicted to the exhaustive style tries to work so thoroughly all his subject as to leave nothing to be supplemented by the reason and the imagination of the reader. He writes his theme to the dregs. Every letter in the text is made to yield a meaning. His method is satisfied with nothing short of completeness of expression. To leave anything unsaid is, in the opinion of the exhaustive writer, to leave a loophole for doubt and uncertainty. He is not content with frescoing the wall with a border or a picture here and there. No, he must color the whole wall over with the figures of his thought. The strength of the cord cannot be tested by a piece, the writer untwists the whole ball of string to pass through your fingers.

Frequently men of great ability adopt the exhaustive style. Perhaps Bentham, the English philosopher, furnishes the best example of such writing. So anxious was he to make each sentence express the truth, the whole truth and nothing but the truth, that his interwoven parentheses, so numerous and varied, obscured the main thought. He forgot that language expresses ideas only serially. Words do not body forth thought with the unity and comprehensiveness of a picture, in which the eye sees all at once. Language reveals thought, as a panorama makes us acquainted by successive views with a long train of events. One sentence overstates a truth; the next makes the proper deduction or attempts to correct the exaggeration. Barrow, the great mathematician and preacher, shows the exhaustive style in his sermons. In the case of both Bentham and Barrow the use of this style is due to the profundity of their thought, their jealous regard for truth, and their realization of how easy it is to be

misunderstood. But with less able men the exhaustive style is apt to degenerate into platitudes and redundancy. While it conduces often on the part of the writer to thoroughness, it more frequently weakens the attentive powers of the reader, because it invites only a passive attitude of mind.

In this busy day the suggestive style fits the fashion. Steam and electricity keeps the grasping faculties of the mind ever on the alert. The reader or listener now asks only that you start him on the path of thought. He will pursue alone the vistas ever widening and lengthening.

The men consequently who command the suggestive style, are to-day in the ascendancy. Lowell, Carlisle, Emerson and Tennyson, all suggest a thousand-fold more than they express. Emerson's sentences are nuggets, and some times so terse and abrupt that they have been described as infinitely repellant particles. On the part of the reader or listener, the intellectual gain of such a style is beyond calculation. We cannot give an idea to another; we can at most only incite his mental power to build a similar idea in his mind. The greater the incitement, the greater the profit. For thought, like the acorn, grows not by accretion, but by a process of self-unfolding. The genial rays of the sun can not impart life to the acorn; they simply quicken into activity its latent energies. This quickening into activity ought to be the aim of all expression whether on the printed page or from the pulpit.

S. C. MITCHELL,
Richmond College, Virginia.

Greatness.

We sometimes wonder why God did not make us great as he has others, and are inclined to charge God with being partial. We think it unfair that he has so much more richly endowed others than us. We forget, however, that God makes no one great only in embryonic possibility. Greatness is not conferred, but acquired. The greatest man that ever lived would not have been great, could not have been great, had he not striven to be great.

The simplest most obscure man is truly great if his life, his purposes, his plans are linked with God. This is the real test of greatness. Men long to do something great, but who knows what is great? No act, no life is truly great which does not fall in with God's sublime purposes. No act can be small which finds a place in that which helps humanity godward. It may not look great, men may not call it great, but God does.

The highest aim in life, then is to find out when our activities will bet fit into God's purpose, and then do perfectly the work given us. A tiny cog in a great machine may not be seen. It may not make much noise, it may seem to be doing nothing, but it is absolutely necessary to the working of the machine. If it stops the machine stops. It produces the work of the machine as truly as any other part. We are not parts of a great machine, but we are participants in a great providence. No man can tell what life is the most important. All are needed to make up the complete product of human life, and the smallest, most unseen and insignificant life becomes great as it truly enters into and helps to produce the completed result of all great true human life.—*Christian Work.*

Some Choice Men of the Pew.

DR. BENJAMIN WHITFIELD.

In newspapers, in books, and on the records of the government, much has been written in disparagement of Mississippi, our people and institutions.—C. C. CLAIBORNE.

Kentucky for fine horses, Mississippi for fine boys. The broad-browed, bright-eyed boy is the chief product of our State. You can catch the sparkle of his gleeful eye in our villages and cities; you can discern his manly bearing on the streets and highways, you can see him with his splendid opportunities in the country. The country boy, who enjoys latitude and longitude, and breathes the pure resinous air of the hills, is, full often, an agreeable disappointment. He does not know what disposition to make of his hands when fair beauty appalls; his feet are heavy, and his gait is awkward. He is Hans Anderson's "Ugly Duckling"; it in time becomes a graceful swan. The country boy does his own thinking, he is much with nature, and, in his constant exercise in field and woods, he gains power of endurance that enables him, in after years, to meet the demands of hard study, and the exigencies of life. Ninety-five percent of America's great men were in their youth bare-foot, country boys. The lad of the hills is America's hope. The diamond fields of Africa yield the rough unattractive gifts of nature, which gratefully receive polish and glitter on the shapely fingers of beauty or in the golden crown of the King. We have wealth in the hills of our State, susceptible of polish, and more to be prized than the brilliant gems of the African sunny slopes.

Dr. Benjamin Whitfield was born in Hinds County, Miss., Nov. 23, 1848. He was reared a country boy. His father, Eld. Benjamin Whitfield, came from North Carolina to Mississippi in 1823, and settled in the northeastern part of Hinds county, somewhat north of an imaginary line from Clinton to Canton. At the time there were no white settlers nearer than Clinton, and the wild Choctaw Indians roamed the primeval forests. The homestead is now the property of Hon. E. H. Green. Less than a year ago, it was my pleasure to be at the residence of Mr. Green at the marriage festivities of one of his daughters. On that happy occasion I was favored with the additional enjoyment of seeing the house that was the early home of Dr. Whitfield, and of taking a cursory view of its surroundings. It is entertaining to study the various secret forces that have worked as by stealth in the youth of one who has reached eminence in the thoughts and feelings of men. Strong character is developed natural merit. We are told that the sturdy oak is well formed in the germ of the acorn, but proper influences must be brought to bear upon it before it reaches its extended dimensions in the natural forest. The boy is the man in incipency, appropriate or the problem that year by year, expands and matures the primeval gifts into mature development. The growing character of the young bends to the gracious touch of the ennobling, as the tender plant inclines to the rays of the sun.

When I was pastor in Dalton, Ga, I boarded with a good woman who, candor compels me to say, was far too corpulent to be posses-

of beauty or grace of bodily person, but, being a great lover of flowers, the people of Dalton were accustomed to say that she had a beautiful soul. Commend me to the person who loves flowers. Flowers reflect the inimitable genius of the great Artist of nature, they gladden the soul with their happy combination of colors, and soften the nature with the inhaled aroma of their delicate petals. Flowers are in place every where, in place in the chambers of the Christian home, and on the quiet grave of the dead; in place in the golden hair of the blushing bride, and on the casket of the pale peaceful sleeper.

The mother of Dr. Whitfield had one of the most remarkable flower gardens ever known in our State. Its origin dates back to 1830. It must have been a curiosity at that time in the wilds of Mississippi. The passing Indian must have gazed on it with wonder. The flower garden covered two and a half acres of ground, and had, adjacent to it, a lovely lawn of thirty acres, decorated with products of foreign growth, the spruce, the cedar, the aspen, the Lombardy poplar, and other ornamental trees. All the exotics that are cherished about our homes might have been found in that flower garden, growing in the richest luxuriance. The borders of the beds of the garden were set with 20,000 box plants, and three summer houses, covered with spreading vines, made an inviting leafy bower for one vexed with the midsummer heat. Two servants were employed all of their time in keeping the garden, not giving a day in the year to work in the field. People went one hundred and fifty miles to see this great wonder of the forest as it was far from railroad or river. Amid such surroundings the young guileless Benjamin Whitfield grew up.

Dr. Whitfield was converted when he was six years old. He joined the old Society Hill church, being baptized by Elder Norville Granberry at the age of ten. The lad received only a common school education. But in the common schools of Mississippi before the Civil War and just afterwards, wealthy communities had teachers who taught Latin and Greek, and higher mathematics. Such a school Dr. Whitfield attended when a boy, with the Boddies, and the Greens, and other fine young men as his companions in study. When twenty-five years old, he began his course of studies in medicine, which he pursued with the closest application in New Orleans, Philadelphia, and New York. He was a practicing physician until his death, Oct. 12, 1887. He lacked a little more than a month of being thirty-nine years old when he died. Yet, his life was not cut short, for he filled out a useful career, and took stand with our honored representative men. Life is not to be measured by the number of heart beats, nor is it to be estimated by what we get out of it, but what we put into it. Kingman Knott made a representation on two continents, as one of the world's greatest preachers, and died before he was twenty-five. Pollock wrote his "Course of Time," and having, with it, charmed the literary world, died before he was twenty-nine. Henry Kirke White became a world-renowned poet, and, pierced by an arrow directed by a

"feather from the wing of his genius," died of infirmity caused by hard study before he was twenty-two. The Man of Nazareth "turned the stream of centuries out of its channel," and died at thirty-three.

Dr. Whitfield was a man of broad sympathies and of fine culture. For a number of years he was professor of science in Mississippi College, and was for awhile secretary of the Foreign Mission Board in our State. He may be called, The Friend of Foreign Missions. Why he and his brothers were such warm supporters of Foreign Missions has baffled my research. Their father was a positive character, and a friend of missions, but did not put the special emphasis on Foreign Missions that his sons have awarded that part of our evangelical work. An old Jewish adage says, "Get close to the seller of perfumes, if you want to be fragrant."

Dr. Whitfield lived close to Christ, and seems to have gotten the missionary spirit of his Master. I have great admiration for the enthusiastic man. Men of enthusiasm must bear the stigma of being fanatics. With many the fanatic is the man with more enthusiasm than they possess. They need such fanatics to prevent the effect of their consuming passion for slumber. We need men who in their enthusiasm can set the world on fire, while their conservative critics are slowly and with much dignity lighting a match.

A short time before Dr. Whitfield died, he said to his brother, "I yet owe thirty dollars on my pledge for Foreign Missions. I wish to pay it. I may never have the chance to pay any more to missions. What I have spent, I had; what I now have is lost to me; I have only saved for the future, what I have given away."

What a sublime sentiment coming to us as an echo from the gathering shadows of the evening twilight of life. Could we but realize our responsibility for the condition of the "heathen in his blindness," we would equal the enthusiasm of Dr. Whitfield for Foreign Missions. There are 1,000 millions of unconverted heathen, thirty millions of them are dying each year, and are going up before God without saving faith. It is marvelous how much work our missionaries are doing. They preach every day in the year. The Lord is blessing their labors. And yet what apathy in our churches as to this hand to hand conflict with the powers of darkness. How many whimper and sputter as to the more matter of expense in getting the money to the man on the field. Iscariot is a beautiful name. It is as musical as the name, Gabriel. But it has been brought down until the child born into the world is called on to carry it. It is the synonym for avarice. Yet, Iscariot for the kiss of betrayal received some compensation. Thirty pieces of silver were paid him for the safe delivery of his Master into the hands of the Jews. The depraved act was line with the corrupt business deals of the debased money-makers of the world. But Iscariot descended below the mud line into the depths of infamy, when he, for *gratis*, complained of waste, of needless expense, when Mary, the sister of Martha, with her pound of ointment of spikenard, anointed the feet of the gracious Lord; and oblivious of self, lovingly wiped his feet with her flowing hair. Christ for the world, and the world for Christ, is the all absorbing theme that should animate and energize the favored ones, who have known through the ward bloom of the crucified One, eternal redemption and free adoption as the children of God.

Z. T. LEAVELL.

The Judgment of the Heathen.

The very fact of judgment, it seems to me, is proof of an ultimate rule of right by which the conduct of all rational creatures may be tested. There must be some rule as the final appeal, or else definiteness cannot be attained in the proceedings of the judgments.

I. Supposing that there is an ultimate standard of moral judgment, let us notice what must be its nature. An ultimate must be final. It can know no past nor future, but only ever is. It is self-existent, self-supporting and self-sufficient. It has the ground of its authority only in itself, and the light which reveals it is a light of its own. The ultimate rule, therefore, is that standard by which all other rules must be determined. As an ultimate it is:

1. *Simple.* By this is meant that it is wholly uncompounded, and therefore incapable of any analysis. As the logician would say, it contains no plurality of marks, and consequently cannot be analyzed. We cannot separate it into its parts, because it has not parts. It is primary, ultimate—final.

2. *Immutable.* The ultimate standard of moral judgment must be immutable. "Ultimate truths are not the product of power, but must themselves constitute all exertions of power. Power does not make the principles by which all power must be judged. No possible power can make it right that God, or angel, or man, should act unworthy of their spiritual excellency." Not only is it impossible for power to condition the ultimate standard, but to conceive of any change "involves the alternative, either that it changes to something that is not and should not be, and thus changes from a right to that which is not right; or, that it changes to something that is not and yet should be, and thus that there was another right determining how the ultimate right should be changed." Mutability of the ultimate right is thus an absurdity.

3. *Universal.* The ultimate standard is a universal standard. This is evident if we bear in mind the nature of truth. Truth is universal. Rights cannot clash with each other. Truth cannot contradict itself. So there must be a universal standard by which the conduct of all rational beings, whether God, angels, or man, shall be judged. This, and this alone, can insure the universality of truth.

This being true it follows as a natural sequence that the standard by which we shall be judged is not concocted for the special exigency of judging the world, but is the eternal, ultimate principles of right by which the moral quality of all rational conduct is determined, whether the acting agent be man, angel or God. (C. C. Dickok's Moral Science.)

II. Having determined what must be the nature of the ultimate standard of moral judgment let us now endeavor to ascertain what that standard is.

1. It is not the revealed will of God. Revelation is the product of an ultimate rule of right. The moral law is revealed is but a fragmentary aspect of the great fundamental law. This is evident if we bear in mind the fact that the moral law as revealed is liable to come into conflict with itself. "Thou shalt

not steal" may conflict with "Thou shalt do no murder," for if we are always to regard life we must sometimes appropriate property—e. g. the knife of the man about to commit murder. We can only escape from the constant conflict of commandments by an appeal to a higher law—the ultimate rule of right.

2. It is not a supreme will enforced by supreme power. Those who hold this view tell us that "what God wills is right simply because he wills it." To say that right is determined by the will of God is to leave the will of itself undetermined in its moral character, and to involve ourselves in the absurdity of supposing that God can make and unmake principles, and create moral truth as well as natural existences. This would be to destroy all obligation, for nothing can be obligatory except right. God himself is bound by it. He cannot tell a lie, not because he hasn't the power of will, for his will is free and all powerful, but because the ultimate and eternal rule of right binds him to the truth. As Robinson says, "If God be not righteous his will cannot be binding merely on the ground of his superior power. But to ask whether God is righteous or not is to ask for a law above that of God himself, and by which God may be judged." God permits and makes such an appeal demonstrative of his own action. "Shall not the judge of all the earth do right?" "Are not my ways equal?" He appeals not to his will as the ground of his righteousness, but to the self-consistency of his ways as determined by a higher law. God perfectly knows his own excellency as absolute spirit, and that which it behooves him to do. His will is determined by a higher law—the ultimate standard of moral judgment.

3. The standard of moral judgment is the law that bids us realize the rational self—the highest self, the true self, *sumus ego*, as the chief end in life—the *sumum bonum*. This law having no plurality of marks is the *sumum genus*. It may seem vague and indefinite, but this is because it is of the widest generality, connoting but one mark—existing and containing under it all commandments.

This is a law which is authoritative and supreme, not from any indefeasible right of its own, but in virtue of its relation to the true self, as the end which all rational creatures seek to realize. There can be no higher end than this. There is nothing to be attained beyond the *sumus ego*—there is the limit of obligation.

That this is the true theory of the ultimate standard of moral judgment several considerations constrain us to believe.

1. It makes the authoritative commands of conscience intelligible. The moral judgments of conscience are only intelligible as the judgments of a self which, as the principles of unity among the particular desires claims the right to set in judgment upon them. Conscience then is the sense we have of ourselves as realized in conduct. Its judgments are always referable to an end.

3. It is the basis of moral law. The theory does not supplant moral law, but establishes it by showing that its utterances have reference to an end as the principle of unity which underlies them. As the end is supreme so

the law is supreme.

3. It determines character. Whatever one regards as the ultimate end of the moral life will be his standard of conduct. If we know what that standard is we know what his character is, for a man's character is necessarily a reflex of his standard of right.

4. It agrees with revelation. To express this end in the light of revelation I would say the chief end of man is to glorify God. To do this is to struggle towards the attainment of the *sumus ego*. That alone will glorify God.

Thus the heathens will not be judged by a revelation he has not heard, but by a law that cries out in his own soul bidding him seek to realize the *sumus ego* (Rom. 1:19; 2:13-15). Every other intelligent creature shall be judged by the same standard. The *sumus ego* is the same for all men and all are under obligation to realize it. There is no other ground of obligation. God makes no other demand upon us. Christ Jesus is the *sumus ego*.

J. BENJAMIN LAWRENCE.

Smithdale, Miss.

Commencement at Blue Mountain.

Being very scarce of room since our fire in February, we have decided to make our closing exercises for this season very brief. These exercises will begin at 9:30 o'clock, Wednesday morning June 6th and close at about 4 o'clock on the afternoon of the same day. We have arranged for trains to run from Pontotoc and Ripley, reaching Blue Mountain in time for the opening of the exercises in the morning and returning after the program closes in the afternoon. The train from the south will enable parties from the west who reach New Albany at 9 or 12 o'clock on the night of June the 5th to come up in time for the exercises. Parties coming from the east can reach New Albany on the morning trains of June 6th and make direct connection for Blue Mountain.

In the past it has given us and our friends here pleasure to extend free entertainment to friends and patrons from a distance. However, the fire referred to above forced us to fill not only the rooms in our own buildings with boarding pupils but also nearly all the available rooms in our village. We regret exceedingly that this lack of room will make it impossible for us to entertain commencement visitors over night and that accommodations cannot be had in the village. Such was never the case before and we trust it will never be the case again. However, the train for the south will leave here just in time to make connection at New Albany with the six o'clock train, and parties going east can leave New Albany at 9 or 12 o'clock that night. Our pupils will leave here at daylight on the morning of June the 7th on a special train and connect with all morning trains at New Albany. Parents and friends wishing to spend the night at New Albany can find good hotel accommodations there and join our pupils on the morning trains.

Yours truly,
LOWREY & BERRY,
Proprietors.
Blue Mountain, Miss., April 20, 1900.

"The Dream Realized" or (City Pastor.)

The city pastor walks the street
With sober mien and clothing neat,
His beaver hat and sleek rattan
Show him to be a pious man.
His shoes, they shine with brilliant gloss,
Which makes him dread the street to cross,
Lest mud or dust his shoes should soil
And cause the waste of dressing oil.
But then the boot-black standing near
His shoes of dust and mud will clear,
Then looking up with smiling face
He takes the pay with modest grace.
The pastor then goes on his way
For he has much to do to-day.
His heart is burdened with solemn care,
His tongue is lisping silent prayer,
For into the homes of the poor he goes
And hears recitals of their woes.
The widow's sigh, the orphan's 'plaint
Must be endured without restraint;
The sick and well, the rich and grand,
The pastor's visits will demand;
And many will pour into his ear
Gossip that's void of truth or cheer.
'Tis true he wears a broadcloth coat
And silk cravat about his throat;
But oft his heart does yearn intent
For the joys he felt where first he went.
O, Levy not this pastor's life,
I'm sure its not all free from strife.
His way is hedged with high brick walls,
His time is given to many calls.
I like to roam where the wild flowers bloom,
Where there is plenty of sunshine air and room,
Where I can drink from springs in a long handled gourd.

And not be forever by society bored.
But look at our brother as he dignified moves,
His hands are incased in new kid gloves.
You might think him vain; but he's gentle and meek;

To the poor and lonely he always will speak.
His dress like his heart he knows must be clean;
For he by so many people is seen.
Watch him right close—'tis Monday morn,
You never would think him country born,
You never would judge that years ago
He ploughed a mule or used a hoe—
Cut cord-wood, ditched or cracked a whip
Over lamb and bright on many a trip
From home to railroad hauling freight,
Or cotton bales of ponderous weight.
And then at night by pine-knot blaze
He'd read and hope for brighter days.
His crop laid by he'd go to school,
And always prompt to obey each rule.
He studied hard and lost no time.
For he had set his pegs to climb.
Thus time went on from year to year,
Often the way did not seem clear.
But on and on with nerve and will
He climbed Fame's steep and rugged hill.
His pastorate first 'mid barren pines—
He joyful went 'thout tears or whines
And preached and sang and hoped and prayed,
And many a joyful convert made.
Through dust and mud and heat and cold
He went and preached the gospel old.
Sometimes his pay indeed was slim,
But nothing seemed to hinder him.
His fame began to spread abroad
As one who wished to honor God.
His shining gifts he could not hide,
So he was sought for far and wide.
From country poor to town he went,
To serve his Christ he seemed intent.
True to his calling, kind to all,
Whether his pay was large or small.
And now we find him in prime of life
With a pleasant work and helpful wife,
In a growing city with ample pay
To make provision for a rainy day.
Young preacher now from this please learn,
Poor pay and pastorates never to spurn,
For he that is faithful in that which is least,
Someday will be permitted to rest and to feast.

GUESS WHO.

The Third Sunday Rain.

There were only three Sundays left before April 30th, when the S. B. C. work closes. How many churches in our State had purposed to take collections that day, and close the work of gleaning the week following so as to have the funds well in hand by the 30th. The rain came in ceaseless down-pour for two days and nights, taking all hopes of meetings away, and the collections untaken. What are we to do about it? We cannot wait till the next month, for that will throw us out of the convention year. A few churches will have one more Sunday, and why not make use of it? There will be some fifth Sunday meetings. As never before let these tell in the interest of missions. Let pastors put in some time visiting in the interest of missions, and Mission Committees and church Treasurers bestir themselves and telegraph me results by 9 o'clock Monday April 30th, and thus get as full reports as possible by telegraph to Richmond and Atlanta, by 12 o'clock that day.

A. V. ROWE.

College Tidings.

At this writing the college president is sick in bed. He has suffered severely for three days past, but hopes to be up and out in a few days. If the unremitting attention of a faithful physician and the readiness of many kind friends to do all in their power for him, will make a man well, then surely the college cannot have a sick president long at a time.

If ninety more friends would send me ten dollars each for the college, I could pay all salaries in full, pay incidental expenses, pay for the improvements made this session, and pay the six hundred dollars due this year to President Webb. Think of it! Only 90! And there are 190 who could easily send ten apiece at once and be the better off for having done it. Send it at once if you can; if not, write and tell me that you will send it later so that I may know how to calculate. The boys are generally in fine health and the college is moving on with brightening prospects.

W. T. LOWREY.

An Open Letter to Pastors and Other Laborers in the Vineyard.

Dear Brethren: In view of the approaching 5th Sunday meetings and conferences that will be held in every part of the State, the undersigned begs to urge upon you the claims of the 20th century observance in every such gathering.

I want to ask first, that every member of this State committee lay it upon himself to attend a 5th Sunday meeting, and make a special work of introducing the movement to the gathering. Do this in order to make the inauguration of the movement State wide. Arrange for a special hour for holding a memorial service. Lead in these exercises and bring them to agree to co-operate with you in your section of territory in holding a number of rally meetings in May, June, July and August.

Then, in behalf the committee, let me ask the pastors all over the State to fall into line

with this great enterprise, and work heartily with the committee along the lines proposed; that is, holding rally meetings in every section of the State, and these meetings to be followed by memorial services of worship in the churches upon a set Lord's day.

The celebrations to be held under the auspices of the 20th century committee look to reaching the churches, and the individual through the churches. With devout thanksgiving we ought to observe what God has wrought by us, through us, and for us during these one hundred years now closing.

Carry this movement, as conceived by our great leaders in the Southern Baptist Convention, into the 5th Sunday meetings, the conferences, the anniversaries, the conventions, the associations, and finally into the churches, there to reach the individual, and we have thereby set in motion inspiration and influences for development and enlargement such as we have not hitherto known. Then let us appropriately commemorate in these ways the marvelous history that we have been making during these one hundred years, looking to a culmination in practical results, a new era in our denominational life, to be marked by more liberal and more systematic giving for the maintenance and spread of the gospel through the world. Let us remember the words of our risen Lord, Lo, I am with you always.

Rev. J. M. Frost, Secretary, Nashville, Tenn., will upon application supply suitable tracts and addresses appropriate to our special needs.

S. M. ELLIS,
Ch'm Com.

Bro. Hooker.

I have just received the following note from Bro. Mahon, under date of April 17th:

"Hooker has had a bad day to-day, his fever going as high as 103.9, to-night it is down to 102. He is a very sick man, and it seems well nigh impossible to control the fever. I fear he is going to have a hard time to pull through. I trust the Lord will see fit to raise him up again well and stout. He is very low-spirited and this makes it harder on him."

We are praying daily unto the Lord to spare to us this noble Christian worker.

J. G. CHASTAIN.

Morelia, April 20, 1900.

Later.

I have just received from Bro. Mahon the following note written April 18th:

"Hooker is not so well this A. M. Dr. Salmons (Methodist missionary) is here, and we are going to try to get Hooker to the hospital this P. M. He seems full of malaria, and medicine has little effect on his system. He is getting very weak, but the doctor thinks he will be able to control the disease when he gets him to the hospital."

I trust all the readers of THE BAPTIST will pray the Lord to give our dear brother back to us in health and strength.

J. G. CHASTAIN.

Morelia, April 14, 1900.

From Tolaville.

TOLAVILLE, Holmes Co.,
Mo., April 14, 1900.

TO THE BAPTIST:

Tolaville is a country place of but a few years standing, situated on the main public hill road leading from Tazewell to Yazoo City, on the dividing ridge between Harland's Creek and the valley of the delta, also located in the south-western portion of the hill part of Holmes county. In this vicinity lives the venerable old lady, Grandma Eakin, who today, celebrated her one hundredth birthday, witnessed by nearly two hundred friends and relatives. A most beautiful day, the sun never seemed to shine more brilliantly; all were impressed with the belief that God was with us, and for us, and so instrumental in setting apart this day as a delightful occasion, for such it was. As the morning passed away, the crowd began to assemble, and continued until nearly noon; they came from far and near, every one with a basket and something good to eat in it. Grandma Eakin is blind, and can scarcely hear at all, and can't walk. As a natural consequence, every one wanted to speak to and shake hands with Grandma. Miss Cynthia, her youngest daughter, being her interpreter, being seated on the occasion, worried Grandma very much, although she sat in her invalid chair until mid evening, then retired. About five o'clock dinner was announced, all repaired to the grove where a long table was erected and thereon spread, with everything good to eat, which every one seemed to enjoy, and felt grateful to the Lord that He had spared them to witness the occasion and enjoy the pleasure of the day. It is not necessary to enumerate all here on this occasion. I shall only mention a few from a distance. I don't know of any one that was more acceptable to the audience than that big and well-heeled man, Dr. H. Christmas, of Tazewell, also his highly esteemed lady. He used to live in our neighborhood; his company is acceptable at all times; next to our Representative John Swinney, who seemed to be at home and among friends, was our old friend and president of supervisors, Mr. Beat one, Ike Harvey. He too, seemed to be more polite and hand-shaking than before the election. Mrs. Brown, sister and daughter; Mr. Paul Stien and wife; the two Mr. Herricks and families, of Lexington; E. W. White and sister; R. F. and J. E. Smith, of Yazoo county; Mrs. Morgan and Miss Burkhead, of Evans. Dinner being over and the tables cleared away, the crowd reassembled under the shade of the stately oaks where the table stood. Mr. Dan Stephens, our devoted and accommodating little photograph man of Lexington, being on hand with his instruments ready to take snap judgment. Grandma was conveyed by willing hands from her room and placed in her chair under the tree, where she often in by-gone days sat and sung hymns of praise to God, there she could hear her sweet music as it rang out and was caught up above and wafted on angel wings to the paradise above, then as she could see the beauties of the Lord as they appeared before her. Then, surrounding her in

a group, her children, grand-children and great grand-children, her only two surviving children, F. W. Eakin, her son, on her right, and Miss Cynthia Eakin, her daughter, on her left; the group composed about fifty in number, all that could get there on this occasion; there are at least that many more in other States. After this was over then came a group of the whole; those so fortunate as to ever see the picture, will notice on the right wing about a half a dozen old Confeds, or Johnny Rebs. After this being over, and before the crowd dispersed, the Rev. H. M. Young, pastor of the Ebenezer circuit, being present, and by request, dismissed the audience with a fervent prayer most suitable on the occasion. As the evening passed, the crowd dispersed, each one no doubt feeling thankful that they were permitted to be there; and something they could say, and but few can say, that they had seen one person one hundred years old. The writer has been intimately acquainted with this noble family since 1850. Grandma Eakin has been a widow longer than the average life of man, her two youngest children are still living and are nearly three score years old, and have no recollection of their father; in justice to one that has been ever faithful to a mother; this epistle would not be complete without making mention of her noble character, who deserves praise and credit the world over. You would have to search the world over to find another Miss Cynthia. She has stood by and watched over her mother almost alone for these forty years, never forsaking her under any circumstances. There is a crown now awaiting her at the right hand of the Father in heaven. Her surviving son, F. W. Eakin, lives some distance off; is about sixty years of age, has a very large family of children and grandchildren, is a good Christian gentleman and a consistent member of the Baptist church. Grandma Eakin has been a Baptist and a Christian beyond our recollection. She has kept the faith, as it is written, the just shall live by faith, now abiding in her faith, hope and charity. She was fully invested with charity, the greatest of all; well might she say, who shall separate me from the love of Christ, shall tribulation, or distress, persecution, or peril, or sword. She can answer it by saying, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus, our Lord.

W. W. LUNSFORD.

Christ and the Old Testament.

BY REV. GEORGE COOPER, D. D.

In "the upper room," their old trysting place, Christ met his ten disciples on the evening of the resurrection Sabbath. Having demonstrated to them that he was not a mere apparition; by eating a piece of broiled fish, without any sense of doing aught presumptuous or extraordinary, he began with Moses, took the prophets and the Psalms—the entire Old Testament canon—made each a new commencement of interpretation that his death and resurrection were the fulfillment of all their writings. He regarded the whole

of ancient Judaism—history, law, ritel, worship—as pointing to himself. For him deca-logues were given. For him priests were consecrated, kings anointed. Of him prophets spake and psalmists sang. From the pre-tervangelium to Malachi, he showed them that the book glows with him, the radiating point of all fulfillment. The Messiah of prophecy and the Messiah of history, the redemption of the Hebrew prediction and the redemption of Christian possession, are entirely harmonious in the Christ. H. brew prophecy springs from divinity as its source and it points to divinity as its complete realization. None but God could give such prophecy. None but God can fulfil such prophecy. From his interpretation, we know that Messianic prophecy is the ideal of redemption given by God at the beginning of human history, and ever abides as the heaven-born goal of humanity, until the ideal is realized. We know that the ideal of prophecy and the real history correspond in him who alone has power and the wisdom to realize the ideal by his incarnation, crucifixion, resurrection, giving the Holy Spirit, and second coming.

Henceforth the old book is put beyond any doubt or destruction of doubt. It stands or falls with him. The Messianic clasp binds the book in its glory. As long as he lives, the book will stand. For ages it has been a persecuted book. No theory has been too wild to be fastened on it. No view has been too absurd to be connected with its history and prophecy. But no weapon has prevailed against it. The rise and fall of schools of criticism has been constant. The book has been likened to a fountain reared and opened by a benefactor of humanity. An æsthetic critic pronounced it defective in form, poor in design and ornament. The donor listened, and then inquired whether many persons came to drink of its waters. He was assured that thousands came—men, women, children—to slake their thirst at its cooling stream. "Very well," said he, "I am satisfied, and I can only hope, when the censor is dry and parched, that he will also taste and be refreshed." The familiar lines are quite applicable in our faith of the old book:

"Last eve I stood beside a blacksmith's door,
And heard the anvil ring the vesper chime.
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
'How many anvils have you had,' said I.
'To wear and batter all these hammers so?'
Just one," said he; then said with twinkling eye,
'The anvil wears the hammers out, you know.'
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone."

Don't fear for the old book. "The testimony of Jesus is the spirit of prophecy." He who devoutly reads Jesus in the Old Testament comes nearer to its spirit than the undevout critic.—*Richmond, Va., Herald.*

So thick do heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not that which we seek it shall bring us that which we need.—*Mark Guy Pearce.*

Passing Events.

The large majority of people take more interest in passing events than in things of the past. It would seem that the Scripture is about to be fulfilled in that "old things have passed away; all things have become new." Our Bro. Leavell has made a new departure by writing up the living—"while they are with us." Why not brighten a life, rather than put flowers on the grave?

It may not be becoming the writer to say these things, since our good brother has so strongly singled him out, and that without pointing out his faults; but he wants to lay personality aside and treat subjects of general interest. As a life exemplifies principles, so far it should be used. Like all things human, it will have its imperfections; but few Baptists believe in the modern doctrine of "holiness"—or so-called sinless perfection, in this life.

Fifty-two years ago the writer paid his first visit to Natchez. Among the Baptists there then were Bro. Ira Carpenter, Dr. C. C. Thomas, Mrs. Barfield, Bros. Polkenhorn, Lyon and Carkeet, and Bro. B. Pendleton, of course. Just out of the city was the comfortable home of Sister Bondurant—mother-in-law of Elder W. H. Anderson. These have all passed away; and now "instead of the fathers are the children," and the children's children.

Without referring to many subsequent visits, the latest to Josephus Hewett, Esq., in 1862, let me allude to the recent Y. M. C. A. Convention held there. There were five delegates from Meridian, and they were most hospitably and pleasantly entertained. This correspondent and Mr. Mixsell were assigned to the home of Mr. and Mrs. J. B. Hamlett, where we were truly "at home." Among old Meridian friends we met Bro. and Sister Grubbs, Sister Hardin, etc., and spent a few hours at the beautiful country residence of Mrs. C. N. Dameron and family—old New Orleans friends.

Lord's Day morning some of us were on hand at the Sunday School naturally. There was a fair attendance and the exercises were quite interesting to all, seemingly. Ex-Gov. Northern conducted the preaching services and the congregation was well pleased. Pastor Butler was delighted; and by the way not only his church, but the community is delighted with him. He is doing a good work and his good wife is a true help meet.

Sunday afternoon the undersigned had to lead a Women's Meeting, and but for the help of Bros. Landrum Leavell, and Bro. Hathorn of Clinton, he would have been at a loss. As it was, Bro. L. made a capital short address, and Bro. H. spoke words of earnestness and power. Bro. Homer Webb contented himself with being a "hearer" at the convention and practically "a looker-on in Vienna."

L. A. DUNCAN.

Dr. Alexander MacLaren said recently: "The fountain is in the solitary cleft of the lonely hills and draws its waters from the snows which sparkle on their tops; and the minister, to be a power, must live alone with God."

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

The difference is the distinction between "tweedle de and tweedle dum;" good and clean fatherhood is essential, to the highest development of the human race, as good and clean motherhood. Be pure.

A real Christian is always a burden-bearer; but the heaviest burden he ever has to encounter and carry is the consciousness of important duties unfulfilled.

A comparatively young preacher is in great distress, and says in his private letter: "I seem to be losing my memory, why is this? Memory is dependent upon health to a greater extent than most people think. A simple derangement of the digestive organs will often disturb it, to one's great annoyance. I learned a long while ago, that it isn't well for one who wishes to preach extemporaneously to eat heartily, a short time before going into the pulpit; because he will be likely to find that his ideas move very slowly. Our brother who is feeble bodied, should stir about, take more note of passing events, associate with sprightly, spirited people; take care to get plenty of sleep at night, so that the nervous system be refreshed; and during the day be active and alert, and thus he will improve both health and memory."

The most successful men and the most useful in the world's history owe their advancement, as a class, not to high endowments, born with them, but rather to fortunate associations in childhood and youth—to influences which brought into play the better qualities of their nature and supplied them with high aspirations and motives of a nobler kind. An average endowment, with good habits, pure purposes, and patient industry, will seldom fail to make a man highly useful, if not eminently renowned.

Gringos.

People often wonder and ask why the Mexican calls the American a "gringo," or what the word means. That can be explained much easier than why the American calls the Mexican a "greaser." When the Americans went to war with Mexico a melody, every verse of which ended with "Green grows the rushes, oh," was very popular. It pleased almost everybody's fancy, and was sung by old and young. While in camp the soldiers would sing it constantly, and all the Mexicans could hear was "Green grows the rushes, oh." They immediately began to call the American soldiers by the first two words, as it sounded to them, "grin-goes." They made it into one word, by which they will ever know the Americans, "gringo."

Death is the launching of the ship from its stocks of clay to its own element, the sea of eternity.

A world without a Sabbath would be like a man without a smile; like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.

Rules For Conquering the Worry Habit.

Consider what must be involved in the truth, that God is infinite and that you are a part of his plan.

Memorize some of the scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying is an enemy which destroys our happiness.

Realize that it can be cured by persistent effort.

Attack it definitely as something to be overcome.

Realize that it has never done and never can do the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Henry Vincent.

I saw once lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty, in the other scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—*Christian Budget.*

Brotherhood.

The crest and crown of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.
—*Edwin Markham.*

"How can a congregation get a rich blessing from a pastor who does not live on a high level?"—*A. T. Pierson.*

Little minds are tamed and subdued by misfortunes, but great minds rise above them.
—*Washington Irving*

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A limited number of valuable advertisements will be inserted.

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Convention.

This body meets at Hot Springs on May 11th at 10 o'clock a. m. From this section of the State we will go via I. C. road, leaving Jackson in a party at 1 a. m., May 10th and reach Hot Springs on same day in the afternoon. In last issue we stated that all the Mississippi party could not be located at one hotel, but we have since learned from Dr. A. U. Williams, chairman of committee on entertainment, that we can all be placed at one house at \$1.50 per day, including free baths. Therefore I will arrange to place all at this hotel who will send their names on postal card, saying they will pay \$1.50 per day. Those who wish a better rate, can get it when they arrive. Dr. Williams' statement in another column.

Round trip from Jackson \$12.55.

THE BAPTIST.

At Utica.

It was our privilege to spend last Lord's day with the good people of Utica. It was a good day all round. We assembled at 10 a. m. in the Sunday-school which was conducted decently and in order by our young brother, G. W. Mimms, who will at his next birthday be an octogenarian. Has lived in Utica and vicinity during these four score years. He is a Mississippian "to the manor born." As far back as 1828, he remembers that there was a store where the town now stands, which was owned by J. C. Casey, a brother-in-law of his. His life covers a period of two generations, and many and revolutionary have been the changes during this time. Notwithstanding his ripe old age, Bro. Mimms greatly enjoys the reading and study of the classics—especially Shakespeare.

Utica is a thriving town of about a thousand inhabitants. It has good churches of several denominations, schools, a bank and a good business.

At 11 o'clock a large congregation assembled in the Methodist church building and listened very earnestly to the "words of life." We occupied the Methodist building, because the old Baptist church building had been torn away to build a larger and modern house, which will be admirably adapted to the demands of the situation. The main auditorium has an inclined floor, is well ventilated and lighted. The choir stand is well located, there is a large Sunday-school room which can be thrown into the main auditorium, a beautiful octagonal pastor's study, dressing rooms and spacious gallery. The front of the structure is unique for this part of the country and imposing. Pastor Low is doing a very fine work here. He is high in the Baptist ministry of Mississippi both as a preacher and pastor. The truth is he is just about one of the best "combination horses" we have met up with anywhere. He gives one half of his time to Utica, the other to Gallman. We found nothing scarcely to do for THE BAPTIST, as Bro. Low had so thoroughly worked the field. All the Utica Baptists take THE BAPTIST and have paid for it, except a brother who has just joined, but who

has not been baptized. Bro. Low will send in his name soon, no doubt. There is no word which so fully expresses our estimate of the Utica bishop as the word "hustler." The new church with all furnishings will cost in round numbers \$4,000, and will be paid for when completed.

Bro. Low was off in a meeting at Columbia and we did not see him, but was guest in his comfortable home. Sister Low is indeed a help meet in his ministerial labors. She is teacher of a class of gentlemen in the Sunday-school. We had the pleasure of dining with Bro. Wardlaw and family. The membership all seem happy over what they have done in erecting their new house. This church owns a good preacher's home.

Mount Up.

Who would not? No one need always tread the vale. There is a highway where 'tis better traveling than over the hills and bogs. To enter this takes death—death to "houses, or brethren, or sister's or father, or mother, or wife or children, or lands"—death to self: "Seeketh not her own," "esteem other better than themselves," "in honor, preferring one another."

The "Good Samaritan" mounted on eagle's wings when he helped the dying Jew. He stooped to earth, but reached the sky; laid aside vain glory and honored God; aided an enemy and set up a beacon light to lighten all on the highway in doing kindly deeds. He pressed his Master's footprints. He sits upon a throne.

We go up by going down. In humility, we are exalted. When we set down in the lowest seat, the Man of the house asks us up higher. David was very near the mercy seat when he said: "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." Paul was beaten "five times" of the Jews, thrice "with rods," once, stoned, shipwrecked; "in journeyings often, in perils of waters," of robbers, "own countrymen," by heathen, "in the wilderness, in the sea, among false brethren," and beheld "a crown of righteousness." To "mount up," takes love, strong and abiding. With it, "upward we fly" and carry in our train the honor of a King and the glory of His cause. We reach Beulah—"the land of corn and wine," and "here shines, undimmed, one blissful day, for all the night has passed away."

"Look on the fields," "they are white to harvest," "Mount up."

J. E. PHILLIPS.

April 26,

1900.

Sunday School.

LESSON FOR APRIL 29, 1900.

BY W. F. YARBOROUGH.

Jesus and John the Baptist.—Luke 7:18-28.

GOLDEN TEXT.—He hath done all things well.—Mark 7:37.

CONNECTION.

After healing the centurion's servant, Jesus continued his journeys about Galilee, working miracles and preaching the kingdom of God. At the village of Nain he raised the widow's son from the dead. It must have been soon after this that the deputation from John the Baptist came to inquire whether he was the Christ or not. John was in Herod's prison at Macherus in the southern part of Perea.

EXPLANATORY.

Verse 18. "All these things." John was not so closely confined as to be denied the visits of his friends. Some of his disciples went to him and told him the many wonderful things which Jesus was doing. Among these must have been the healing of the centurion's servant and the raising from the dead of the widow's son.

Verse 19. "Art thou he that should come?" It is not easy for us to determine the exact state of John's mind when he called to himself two of his disciples and sent by them to know if Jesus was really the Christ. All the circumstances including the form of the question, the answer of Jesus, etc., show, that the question was to satisfy his own mind and not that of his disciples only, as some claim.

Had a cloud really come over the mind of him who had given much clear testimony to the "Coming One?" It seems so. He is evidently perplexed about the course of Jesus. The commonly accepted Jewish notions of the Messiah, necessarily had some influence on his mind. He received much illumination not given to his fellows, but it was only along the line of his particular mission, and did not clear up all the erroneous notions prevalent about the Messiah. Jesus' course was so different from his own. John had pictured him as a glorious king, but his gentle, long-suffering course, his consorting with publicans and sinners, and the absence of the signs of judgment which John himself had predicted, all filled his mind with strange thoughts, and the depressing effects of his prison life, on a nature like his, combines to make him wonder whether this was the Messiah or another forerunner like himself. The miracles alone could have been performed by a great prophet, so they were not conclusive in themselves. When we remember Elijah's conduct under the juniper tree, we need not be surprised at the wavering of him who had come in the power and spirit of Elijah. There was reason enough, notwithstanding the revelations John had received, to make him question whether he had not himself made a mistake. He was either full of doubt or impatience about the mission of Jesus.

Verses 20, 21. As the men came to Jesus they repeated the question which their Master had sent them to ask. Before their question was answered, they had an opportunity to

THE BAPTIST.

see what Jesus was doing. They saw men possessed of all sorts of infirmities, healed by the wonder worker. Observe the classification of troubles. Infirmities were common diseases, plagues were special scourges, not so much epidemics of disease as palsy, apoplexy, etc., while evil spirits referred to the possession of demons and all sorts of epilepsy or insanity. Even the blind had their sight graciously given back to them.

Verses 22, 23. "Go your way and tell John what things ye have seen and heard." By his answer Jesus meant for John to know that his mission was one of gentleness, love and mercy, and not one of judgment and destruction, as John seemed to think. "John wanted the lightning; Christ told him that the silent sunshine exerts energy, to which the fiercest flash is weak."—McLaren. To all that John's messengers saw and heard Jesus added this,—"To the poor the gospel is preached."

These words would recall to John's mind the words of Isaiah 61:1, in which Messiah's mission was referred to. Jesus added a word of warning about being offended in him, or finding an occasion of stumbling in him, which was in the nature of a mild rebuke to John. It does seem, from our viewpoint, that the Master might have visited or sent some encouraging message to his brave herald in Herod's dungeon, but he knew what that brave, true soul most needed and what was best for the interests of the kingdom which they both loved.

Verses 24-28. No sooner had the messengers departed than Jesus turned to the multitude assembled about him and pronounced an encomium on John, probably unequaled, in all his ministry, unless by the simple words spoken concerning Mary of Bethany, when he said, "She hath done what she could." Comment cannot add to the clearness or force of that matchless eulogium. If the message of John had made an unfavorable impression, either on the disciples of Jesus or the multitude, the words of Jesus must have dispelled every such suggestion. Verse 28 may require special notice. How could John be so great, and yet, the least in the kingdom of heaven be greater than he? The idea is that, while John is the culmination of the prophetic order, and, therefore, the greatest of the prophets, those who are fully in the kingdom of heaven have greater privileges and fuller conception of that kingdom than John. This does not mean that John was not a member of that kingdom, but that he was not in the full light of its glorious manifestation in time. Even the inferior members of this kingdom, under this glorious manifestation, would have greater privileges and enjoy a fuller knowledge of it, than this the greatest of the prophetic order. Mr. Bryan once said, he wanted the day to come when it would be a greater blessing to be a common citizen of the United States than a king in any other country. This illustrates how an inferior member of a higher class can be greater than the greatest member of a lower class. Although John was not fully in the earthly manifestation of Christ's kingdom, we must not put him entirely in the old dispensation. Dr. Broadus represents him as if he were on the landing of a stairway be-

tween two flights of stairs. He is above one, but below the other.

PRACTICAL POINTS.

1. The best of men may have moments of depression and gloom, in which they give way to doubts. Environment or physical conditions may have more to do with such a state of mind than spiritual conditions. Of course, a Christian never doubts Christ and his word, but any one, of an introspective turn of mind, may sometimes under certain conditions, with an imperfect conception of the plan of salvation, come to doubt the personal application of Christ's words. In such cases let us do as John did, and lay our doubts before Jesus.

2. Momentary depression or despondency may merit a rebuke from the Master, but if our hearts are true and our love unfailing he knows it, and may be able to say "Well done," and thus signify his good pleasure. Thanks be unto him, that he does not forsake us, though we may sometimes deserve it.

The Senate has passed a resolution abolishing the contract Indian school system. By the present method, the Secretary of the Interior makes contracts with the religious denominations for teaching the Indians where secular schools are not available. There are now in force with protestant schools contracts \$2,160, with Roman Catholic schools for \$57,642, with the Lincoln Institute for \$33,400 and the Hampton Institute for \$20,040. There are, however, a great many Indian pupils without assistance from the government in religious schools conducted by the various denominations. These are permitted at any of the reservations and the agent furnishes the schools such proportion of food and clothing as he would give to the parents if the children were at home. Last year there were 1,261 Indian children enrolled in such institutions and the Commissioner of Indian Affairs commends their work in the highest terms. Formerly large sums of money were paid to the religious denominations for the education of Indians. In 1892 the maximum of \$611,570 was reached, of which \$394,756 was paid to the Catholics, \$44,310 to the Presbyterians, and the balance was divided among the different denominations. In 1895 the Presbyterians, Congregationalists and some other protestant denominations refused government aid, and since then, with the exception of the Catholics, little government money has been paid to sectarian institutions. The protestants have endeavored to secure the abolition of the entire contract system for several years, and if the action of the Senate is sustained by the House, they have at last succeeded.

Wanted.

Minutes of the following Associations: Bethlehem, Bethel, Calhoun, Chester, Chickasaw, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER;

Yazoo City, Miss.

JONES BROS. & CO.'S
MAMMOTH RETAIL STORES,Special
Sale

Silks.

MONDAY, APRIL 30,

We will sell Eighteen Hundred Yards of Soft Corded Taffeta
Silks at the Special Low Price of 46 1-3c a yard, or

Three Yards for \$1.39.

Three Yards is the quantity usually sold for a Silk Shirt Waist this Season, however, any person requiring more can buy same at the Waist Length Price, which is 46 1-3c per yard.

"JACKSON'S POPULAR STORE"

Jones Bros. & Co's. Mammoth Retail Stores.

THE DOWAGER CORSET



This corset represents the Dowager Corset made by the Worcester Corset Co., acknowledged to be the best Corset for stout figures ever produced, sizes 22 to 30, \$2.00. We carry a complete line of Royal Worcester Corsets at \$1.50, \$2.25, \$1.50 and \$2.00.

The Millinery

Section of our store, is now a profusion of Millinery elegance. The charm and individuality of our Hats is the talk of Jackson. In buying a fine Hat of us, you can rest assured that you will not meet your double on the next corner, our styles are exclusive.

We sell all our Millinery on the small profit plan. You can buy of us the finest Millinery at the most reasonable prices.



KID GLOVES.

Our service Kid Glove at \$1.00 is all you could want in a Kid Glove; it's the equal of any \$1.50 Glove on the market. We have a complete line, sizes and colors. Mail orders with cash, have prompt attention.

NOTE. We have this Glove in misses sizes also.

The Home.

Not All the Gold in Klondike

Within my little cottage,
Are peace, and warmth, and light
And loving welcome waiting.
When I come home at night,
The polished kettle's steaming,
The snowy cloth is spread—
And close against my shoulder
There leans a smooth brown head.
Her eyes are lit with laughter
(They light the world for me)
"For how much would you sell me
Now tell me, sir!" cried she.
'Tis then I answer, somehow,
Between a smile and tear,
"Not for all the gold in Klondike
The gold in Klondike, dear!"
When the cozy tea is over,
With many a frolic fond,
I sit and read my paper,
And from the room beyond
I hear the clink of china.
The tread of nimble feet,
And broken bits of singing
That somehow ripple sweet,
I hear a rush and rustle,
Behind my easy chair.
Short, chubby arms enclose me,
And choke me unawares!
Into my arms is tumbled
A crinkled, golden head,
A ball of fluffy whiteness
That ought to be in bed.
She asks her mother's question—
I kiss the answer clear—
"Not for all the gold in Klondike,
The gold in Klondike, dear!"
In dim and dusty office,
I dig my bits of gold;
I suffer not with hunger,
Nor perish with the cold,
My nuggets need be tiny
(I dig them with a pen),
But the gold of Yukon's gravel
I leave for other men.
My treasure lies exhausted,
My claim is staked with care;
What is all the gold in Klondike,
Since I'm Love's millionaire?
—Anon, in Leslie's Weekly.

Only One-Third of the World Christian.

In a missionary number of the Cleveland Union Gospel News, D.

L. Leonard, one of the best known missionary statisticians in the country, shows the missionary work of all societies and denominations in each of the different lands.

The article is entitled, "Foreign Missions in a Nutshell." The following summary of the article shows that there is much to be done before the gospel is even preached in all the world:

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 600,000,000 heathen and 200,000,000 Mohammedan; 2,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained, and 8,900 are unmarried women; associated with them are 4,200 ordained natives; about 80,000 laborers in all. The stations and out-stations occupied exceed 25,000; the communicants are upwards of 1,300,000, and increase at the rate of 15,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

It appears plainly, then, that the redemption of the race is yet very far from complete—has scarcely passed beyond the initiatory stage; that while an excellent beginning has been made, "there remaineth yet very much land to be possessed;" and that, while the saints of the twentieth century have every reason to be full of courage and hope and sure expectation of final success, a limitless demand is yet to be made upon them for the utmost of devotion, of consecrated

beneficence, and lavish contributions of choicest young men and women.—Exchange.

A True Incident.

The sun had not quite climbed up the shoulder of Humphack Mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and cheeped, and tuned their voices up and down the scale, to be ready for their part in the chorus.

In the small sunburnt cottage, half way up the mountain, a little curly-headed child, stirred and cheeped too. She had gone to bed in the early twilight, and now she was tired of sleep and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"
"Yes, child, git up and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

With nimble fingers the child fastened the few scanty garments belonging to her, and ran out on bare, brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow and her breath come quickly.

"Now," she said to herself, "I will gather the eggs for mammy, s'prise her. I won't go for no basket, I kin just git 'em in 'my dress."

Away she sped to the chicken-house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered up

rattlesnake stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not looking at her, in fact, and even Jess' terrified scream did not rouse him. Fortunately she did not move, and in a moment her father ran to her help.

Peering in through a crack in the roof the man saw not only the snake lying in front of the child, but a second one, its mate, stretched out behind her! It was impossible to kill them both at once if he struck either, the other one would certainly bite the little prisoner. What a moment of horror!

"Jess," he said hoarsely, "keep as still as the dead, and listen to me. I've got to take off the roof and lift you out of this here coop. But if you move you're gone. Can you hold still?"

The little face was white with terror, and at first no sound would come to her lips. Then she said faintly:

"All right, dad, I've thought of a way to keep still." The man and his wife unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb that hung over it, Jess' father let down a rope and drew her up, like Jeremiah out of his dungeon, by the arm-pits. The snakes were promptly killed, and the child sat white and trembling on her mother's lap in the cabin's door.

"You're a fast-rate sodyer, Jess—that's what you be," said her father, proudly. "However did you manage to keep still?"

"I jest shet my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man somewhat startled.
Jess nodded.

"They're teaching me some Bible lessons at the chapel Sunday school," she said, "and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday Jess found, to her delight that her father was going with her down the mountain to Zion chapel.

"Are you afraid I'll meet up with more snakes, dad?" she asked.

"Not so much that, tho you mought," he answered, "I'm goin' to learn the rest of them verses 'bout God not lettin' your foot be moved."

And when he heard the very first verse of that beautiful psalm, "I will lift up mine eyes unto the hills from whence cometh my help," the mountaineer nodded:

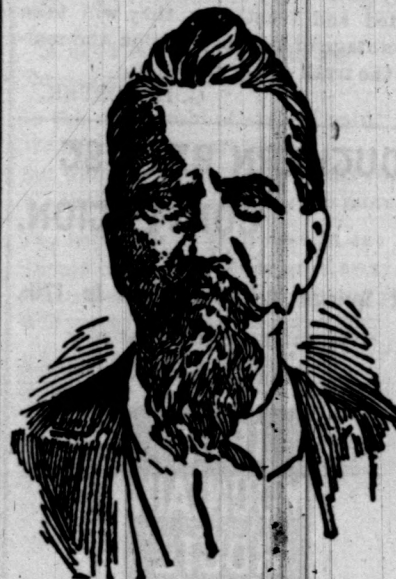
"Ezactly," he said, "that's just the one for me."

But he has gone further on now, and is learning the deeper, sweeter lesson of the next verse: "My help cometh from the Lord, which made heaven and earth."—*Sunday School Times.*

Painless Preacher.

Along with the "painless dentist" comes the painless preacher. Of course he doesn't advertise himself in just these words but that is about what it amounts to. His working theory is that most people would like to have religion if it didn't hurt. Truth is, most people find the old roots and snags of depravity somewhat uncomfortable and inconvenient, but they won't stand any gouging and pulling about them. And so the painless preacher is the very fellow they are looking for. When he gets before his audience he gives them to understand that he has a strictly up-to-date process. The next step is to ridicule the old way, and call it antiquated and outlandish and barbarous. The very idea of prodding a man's conscience and harrowing up his feelings and turning him upside down and inside out in order to make him a Christian is simply heathenish. The idea that man is such a sinner that he must weep and mourn and feel bad as a process of moral reconstruction is mouldy with effete. If they will just listen to him he will conduct them safely through the process without subjecting them to the slightest inconvenience and without in the least disturbing their consciences or stirring up their feelings except in the most pleasant way. So by the dextrous

use of laughing gas, local anaesthetics, hypnotism and what not, he goes through the hocus pocus performance and at its close assures the dear people that their sins, if they had any are absolved, and that they are just as good as anybody. And then he asks them separately, in order to make it impressive, if it hurt? and an emphatic "no" comes from each. Then as a testimonial that he was just as advertised—a painless preacher—they all declare by a rising vote that from the beginning of the operation to the close they did not feel it, and that up to the time of voting they were not conscious of any bad effects.—*Word and Way.*



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.
Yours thankfully,
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,

502 Main St., - Little Rock, Ark.

Not Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

PATTON & WHITE,

318 E. Capitol St.,

JACKSON, MISS.

Southern

Baptist Convention!

ARE YOU GOING?

At Hot Springs, Ark., May 10 to 14, 1900.

THE RAILROADS will make the usual rate of ONE FARE for the round trip, with Fifteen Days' Limit, but and Extension of Ten Days more, if deposited with joint agent at Hot Springs, may be had.

The Illinois Central, in connection with the Choctaw, Oklahoma & Gulf Railway, offers a most desirable and elegant service for this trip, with only one change, that is in Memphis, stepping from one train to the other under same shed. The C., O. & G. will run a magnificent THROUGH equipment from Memphis to Hot Springs without change of cars. An elegant exclusive chair car will be furnished a party if a sufficient number will write me to justify the arrangement; or if we reach Memphis at night through sleeper service can be secured. If you will write to me of your purpose to go this route, I will see that the hotel accommodations are arranged for you. Or if any of the South Mississippi delegation prefer going via Vicksburg and Shreveport over the A. & V. and V. S. & P. railways, and thence via Texarkana and the Iron Mountain route, I will take pleasure in securing all the information and arranging all the details of this route. The route is somewhat longer, but the service over these lines will be excellent. Write me at once.

YOURS SINCERELY,

L. S. FOSTER.

BOX 38, JACKSON, MISS.

PATENTS DESIGNS TRADE-MARKS AND COPYRIGHTS OBTAINED
ADVICE AS TO PATENTABILITY
Notice in "Inventive Age"
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Charges moderate. No fee till patent is secured.
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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. B. BELL CO., Baltimore, O.

If you feel Dull, Languid, Broken Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simons' Liver Medicine.

Ministers and Churches.

WEST POINT.

Bro. N. W. P. Bacon, of Oxford, joined us in revival meetings on Monday night, April 2, and preached two sermons a day for ten days. His preaching was clear, crisp, fresh and convincing. His sermon plans were almost without fault as to analysis, and evolving the contents of his text, he was as to subject matter strictly scriptural. We have never heard a better sermon on "Fruitless." The answer to each excuse he read from the Bible. It was clearly seen that a fitting verse of Scripture cuts deeper than argument. Eight new members were received into the church, two by letter—about all the available material—for the congregations, which were large, consisted almost entirely of church members. Bacon is a noble fellow.

E. B. MILLER.

GILLSBURG.

We have just closed a good meeting with Gillsburg church. Fifteen accessions, Bro. J. P. Culpepper, of Glaston, did the preaching, and everybody was pleased.

Bro. Schilling was with us, and assisted with presence and prayer. The college is doing well, and people are hopeful.

J. H. LANE.

CLINTON.

Our new pastor, Bro. Ripsey, preached his introductory sermon last Sunday, after which, by a previous order of the church, we took our foreign mission collection, which amounted to about \$36.00. Of this amount the ladies contributed \$25.35. We are all happy at the thought of once more having a regular pastor.

Faithfully,

A. J. AYEN.

IUKA.

Bro. J. N. Hall, of Baptist Flag, held a ten days' meeting in Iuka, closing the 12th inst. He sustained his reputation as being "mighty in the Scriptures," "for he mightily convinced the," "and that publicly, showing by the Scriptures that Jesus was Christ," and sustaining "the faith once delivered to the saints."

Eleven additions—seven baptized.

L. R. B.

CLARKSDALE.

We are to begin a meeting the 4th Sunday in April, in the Presbyterian church. Bro. Hamlett,

of Grenada, will do the preaching. He is a good preacher, but we can't accomplish anything without the Spirit of God. Therefore, I plead for the co-operation of the brethren of Mississippi, in asking God to bless our town. Pray for our work in Clarksdale. The opportunity was never greater than now. We want the spirituality of our town built up. We want to begin building, soon. Brethren pray for us, and help us.

Yours truly,

A. L. O'BRIEN.

SHUBUTA.

To the Pastors and Members of Churches Composing the Chickasaw Baptist Association:

On pages 15 and 16, Minutes of 1899, you will find report on Sustentation; if you have not read it please do so. In that report it is recommended that each pastor in the association instruct his people from the pulpit as to their duty to this cause and collect twenty-five cents per capita from the entire membership in their charges by soliciting each one separately, those able giving more than twenty-five cents will bring up the average.

A few days ago Elder Wilson West, of Heidelberg, Miss., aged 73 years, died. He was sick for three years before his death and he leaves a wife and eight children by his last wife, the youngest very small, all girls except one boy about nine years old, in destitute circumstances. This brother was a minister for 44 years and baptized fully 1,800 believers. His labors have been mostly in the interior, where the salary was meager. His family should not be allowed to suffer.

W. H. PATTON.

April 15, 1900.

FROM LENA.

Old Friendship church, at Lena, Miss., came up nobly on the mission collection last 2d Sunday. A month before the pastor, with a few of the members, engaged to pray that we might raise \$40. Our hearts were rejoiced when the church clerk announced at the close of the collection service that the requested amount had been surpassed by several dollars. The church has up to this time this year raised about \$60 for missions. Some of us are looking forward to and expecting a great revival in this church and community during this year. Let those who read this pray that we may have it.

T. J. MOORE.

Lena, Miss.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL, Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900. I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

SOUTHERN BAPTIST CONVENTION.

Hot Springs, Ark., May 10th to 17th.

THE BEST WAY

—IS VIA THE—

IRON MOUNTAIN ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April 10.

HARRIS' Business COLLEGE JACKSON, MISS.

Will Refund All Your Tuition,

Under their guarantee plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.



MORE THAN A BILLION OF DOLLARS

ON DECEMBER THE 31ST 1900

The Mutual Life Insurance Company of New York

RICHARD A. McCURDY, Pres.

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\$1,052,665,211 of Insurance in force

It has paid policy-holders since

1843 - - - \$514,117,946

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HAVE BROUGHT THESE GREAT RESULTS

Reserve Liability Dec. 31, 1899,

\$248,984,609.00

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For full particulars regarding any form of policy apply to

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Deaths.

J. C. Spight.

Bro. J. C. Spight died near Ripley, Miss., on April 12, 1900. He was born in North Carolina, October 25, 1820. In 1845 he married Nancy Chapman, with her he lived over 51 years. He professed faith in Christ in early life. He was in the organization of the Ripley Church, and is the last of the old land marks. He was a faithful and active deacon. Hopelessly blind in his later days, yet cheerful and happy. Great were his afflictions and bereavements, yet he never murmured. His patient and consistent life was an inspiration to all who knew him. He leaves one son and three daughters. God bless them.

W. E. BERRY.

Earl Bell.

TRIBUTE OF RESPECT.

Resolutions adopted by Nettleton Baptist Sunday School on the death of Brother Earl Bell, which occurred at the home of his father, Dr. Bell, September 12th, 1899:

WHEREAS, It has pleased an all-wise God to remove from our midst our young friend, Earl Bell; therefore, be it Resolved, 1st. That in his death the Sunday School has lost one of its best and most influential members, and the town one of its noblest young men.

2d. That we bow in humble submission to the will of God, believing that he doeth all things well.

3d. That we tender our heartfelt sympathy to the bereaved ones, and point them to the one who said: "Cast thy burdens upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved."

4th. That these resolutions be recorded on the minutes of the Sunday School, a copy sent the family, and sent THE BAPTIST for publication.

J. S. DUGGER,

W. T. JEMPER,

SALLIE BUCHANAN,

LULA PORTER,

Committee.

Mrs. T. D. Tucker.

Died—At her home in Pickens, Miss., April 22d, Mrs. T. D. Tucker.

Sister Tucker has been a member of the Pickens Baptist church for a number of years. A more faithful and consecrated member this church never had. She was always deeply interested in the welfare of her church, and did all she could to promote its prosperity.

Sister Tucker leaves a devoted husband and two daughters to mourn her departure. She was truly a servant of the Lord. When death drew near her husband told her that there was little hopes for her. She said she was willing and ready to go.

As her pastor, it did my heart good to see how calmly she faced death.

God has called home a devoted wife, a loving and kind mother, a true and faithful servant.

She will be greatly missed in the cause that she loved so devotedly.

May the richest blessings of God rest upon her husband and her two sweet children.

HER PASTOR.

aprs-11.

Mrs. M. L. Morgan.

Mrs. M. L. Morgan is no more, for God has taken her to himself, and I have been trying to write her obituary and have it published, but my heart has failed.

She died a noble death. Told her children she would be the first to meet them in the beyond, and parted from them for a short while, she said, and they would all be with her, children and grandchildren.

She died in Hazlehurst, Miss., September 23d, 1899, and left a group of grandchildren and three daughters to mourn her departure, for they will never find a mother in this life.

Rev. J. E. Thigpen conducted her funeral.

She was 75 years of age, and had been a Baptist fifty-two years.

Here stay at home, my heart, and rest; The bird is safest in its nest.

O'er all that flutters their wings and fly,

A hawk is hovering in the sky. To stay at home is best.

In this dark world of sin and pain, We only meet to part again;

But when we reach that heavenly shore, We there shall meet to part no more.

The hope that we shall see that day Should chase our present grief away.

When these short years of pain are past, Will meet before the throne at last.

A home, be it ever so small, Is better by far than none at all;

For you have no one to say: "Your time is out, your rent is due; This house does not belong to you."

Married.

On April 18, 1900, Mr. R. A. Strickland and Miss Fancher were united in matrimony, the writer officiating.

G. E. McDANIEL.

Married at the Hernando Baptist church, April 11, 1900, Dr. A. L. Emerson, of Eudora, Miss., to Miss Hattie Whitley, of Hernando, Miss.; Elder J. W. Lee, of Grenada, Miss., officiating, assisted by the pastor, Rev. R. L. Bunyard. Miss Hattie is the youngest daughter of Deacon N. M. Whitley, and is a lady of most excellent character and qualities. Is a former student of Blue Mountain Female College. Dr. Emerson is one of the truest and noblest of men, and is a successful practitioner of medicine. Is a former student of Mississippi College. A representative student of Clinton and Blue Mountain makes a fine match. A large congregation of friends witnessed the marriage. The presents were numerous, useful, beautiful and costly.

L.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons' Liver Medicine.

Notice.

A teacher of ten years' experience experience in school work desires position as principal of a good school. He is recommended by every school he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

TRACHER,

Care of Baptist.

SOUTHERN BAPTIST CONVENTION.

Hot Springs, Ark., May 10-17, 1900.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., May 10th to 17th, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold May 7th to 10th inclusive, with final limit to return until May 24th, 1900. The schedule and sleeping car service afforded by the Southern Railway is excellent, and those contemplating the trip, should communicate with nearest ticket agent for any information.

ROSES, BULBS, BEDDING PLANTS.

SPECIAL PACKING RATES.

PACKED CAREFULLY.

Now is the Time to Plant Out. WRITE FOR PRICE LIST.

John R. Laws,

COLUMBUS, - - - MISS.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days; the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c. If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

For the SOUTHERN BAPTIST CONVENTION, HOT SPRINGS, ARK.

—TAKE THE—

CHOCTAW ROUTE!

Twenty-five miles the shortest line. Elegant Passenger Service. Quick Time. Free Reclining Chair Cars and Pullman Sleepers.

Memphis to Hot Springs Without Change.

This is the only line operating through cars between above points. For full particulars, address

F. D. BLACKMAN, C. H. ANGLE, Trav. Pass. Agent, Com. Agent, Chattanooga, Tenn. Atlanta, Ga. J. H. HOLDEN, Traffic Manager, Apr. 11/17 Little Rock, Ark.

YOU MAKE \$5.00 A DAY EASY
Gold, Silver, Nickel and Metal Plating. At home or traveling, taking orders, using, selling, Prof. Gray's Electrolytic, Plating Machine. Jewelry, Tableware, Bicycles, all metal goods. SO EXPERIENCE. Heavy plate. Orders promptly. No toys. We do plating, make outfits, all sizes. Complete, all tools, lathe, materials, etc., ready for work. The Royal, new dipping process, quick, easy. We teach you the art, furnish secret, complete free. Write today. Pamphlet, samples, and FREE B. GRAY & CO., Plating Works, CINCINNATI, O.

BLUMYER'S CHURCH
SINGERS, MUSICIANS, AND ALL OTHERS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Mobile & Ohio R. R.

The POPULAR LINE

ST. LOUIS, CHICAGO, ST. PAUL, OMAHA, KANSAS CITY, DETROIT, TOLEDO, and ALL POINTS

North, East and West.

CAIRO, MEMPHIS, NEW ORLEANS, MOBILE, BIRMINGHAM, NASHVILLE, CHATTANOOGA, MONTGOMERY, THOMASVILLE, ATLANTA, AUGUSTA, CHARLESTON, SAVANNAH, JACKSONVILLE, TAMPA, PORT TAMPA, MIAMI, and

All Points in the Southeast.

Elegant vestibuled first-class coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars, with Drawing-Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

E. B. BLAIR,

Traveling Passenger Agent. Jackson, Tennessee.

Reduced Rates Via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 25, 1900.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 1st by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNSWORTH, Trav. Pass. Agent.

H. D. WILSON, P. & T. A., 314 Main St., Memphis, Tenn. March 15-17

Dr. M. A. Simmons' Liver Medicine searches out all impurities in the system, and expels them harmlessly by the natural channels.

BUCKEY BELL FOUNDRY
J. E. BELL, Foundry Co., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. 100 CHURCH BELL FOUNDRIES, U.S.A. Also other bells and castings.

Dr. M. A. Simmons' Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

Woman's Work.

Italy.—"So as much as in me is, I am ready to preach the gospel to you that are at Rome also." S. B. C. mission opened, 1870; one missionary; native assistants, 20; churches, 22; outstations, 21; membership, 518; baptisms 33.

Study Topics.—Paul's visit to Rome. Rome in the time of Nero. Rome in the days of Constantine. Rome under the Pope. The hope of Italy—the pure gospel of Christ.

Report of Women's Work from Jan. to April.

ABERDEEN ASSOCIATION.

L. A. S. Aberdeen ch.—	
Home Missions	\$15 00
" " Self Denial	1 00
Home Uses	30 50
Bogue Chitto	
Magnolia ch.—Home Mis-	
sions	5 00
Orphanage	5 00
Cary—no report.	
Carthage—no report.	
Chester—no report.	
Central—Yazoo City.	
State Missions	5 00
Home Uses	215 90
Benlah ch.—	
Foreign Missions, Xmas	4 00
Home Missions	3 00
Home Uses	4 20
Orphanage	11 25
Church Building	6 00

CHICKASAW ASSOCIATION.

1st ch., Meridian—	
Y. L. A. S., Home Mis-	
sions, (S. D.)	\$ 11 05
" " "	6 05
L. H. S., Xmas Offering	
Foreign	54 00
Foreign Missions	8 48
Home Missions	8 48
" " Self Denial	22 35

CHICKASAW ASSOCIATION.

Cherry Creek church—	
Foreign Missions	10 50
State Missions	4 28
Home Missions	1 00

COLD WATER ASSOCIATION.

No Report.

COPIAH ASSOCIATION.

Crystal Springs ch.—	
Foreign Missions	16 25
Ministerial Education	5 90
Home Uses	1 10

COLUMBUS ASSOCIATION.

Pleasant Hill ch.—	
Orphanage	\$ 6 35
Home Uses	80 70
Deer Brook ch.—	
Home Mission (S. D.)	5 05
Mt. Zion ch.—	
Foreign Missions	1 00

Home Uses	4 00
Jackson ch.—	1 00
State Missions	1 00
Columbus ch.—	
Home Missions	24 00
" " Self Denial	13 46
Home Uses	1 25
Foreign Missions	8 40

DEER CREEK ASSOCIATION.

No Report.

FAIR RIVER ASSOCIATION.

Monicello ch.—	
Home Missions, (S. D.)	1 00
Brookhaven ch.—	
Foreign Missions, Xmas	8 47
Home Missions	2 40
State Mission	2 50
Home Uses	12 00

GULF COAST ASSOCIATION.

Biloxi ch.—	
Home Missions	3 25
General Missions	10 00
Home Uses	3 75
Church Building	250 00

KOSCIUSKO ASSOCIATION.

Kosciusko ch.—	
Foreign Missions	5 00
Home Missions	5 00
Home Uses	10 00
Samaria ch.—	
Foreign Missions	1 05
Yockanokany ch.—	
Foreign Missions	65
Ministerial Education	6 00
Orphanage	7 08
Long Creek ch.—	
Foreign Missions	1 50

LEBANON ASSOCIATION.

Hattiesburg ch.—	
Foreign Missions, Xmas	5 71
" " "	4 29
Home Missions, S. D.	10 00
Orphanage	75
Perkinston ch.—	
Foreign Missions	44
Home Missions, S. D.	75
Home Uses	40
Orphanage	25
Poplarville ch.—	
Foreign Missions	1 10
Home Missions, S. D.	2 12

MISSISSIPPI ASSOCIATION.

No Report.

OXFORD ASSOCIATION.

Batesville ch.—	
Home Uses	37 00
Home Missions	5 00
Foreign Missions	5 00
Oxford ch.—	
Foreign Missions, Xmas	7 01

RANKIN CO. ASSOCIATION.

Peahatchie ch.—	
Home Uses	32 45
Orphanage	3 50
Fannin ch.—	
Home Uses	5 00
State Missions	1 50

SUNFLOWER ASSOCIATION.

Clarksdale ch.—	
-----------------	--

Home Uses	295 94
Shelby ch.—	
Home Uses	25 00

TIPPAH ASSOCIATION.

No Report.

TISHOMINGO ASSOCIATION.

No Report.

TOMBIGHEE ASSOCIATION.

No Report.

UNION ASSOCIATION.

No Report.

VALOBUSSA ASSOCIATION.

Grenada ch.—

Home Uses

Coffeeville ch.—

Home Uses

Scooba ch.—

Home Uses

Hardy ch.—

Home Missions, S. D.

Home Uses

YAZOO ASSOCIATION.

Durant ch.—

Foreign Missions

State Missions

Home Uses

Charity

Willona ch.—

Home Missions, S. D.

Foreign Missions

Ministerial Education

Sustentation

S. B. Theological Sem.

Bowling Green ch.—

Home Uses

Lexington ch.—

Home Missions, S. D.

Home Uses

Goodman ch.—

Home Uses

Orphanage

West Judson Association.

Tupelo ch.—

Foreign Missions

Foreign Missions, Xmas

Home Missions, S. D.

Home Uses

Since making out the above, the

\$1,804.25 have been received.

Ecatawpa ch.—

Home Uses

Charity

COLUMBUS ASSOCIATION.

Bethesda ch.—

Home Missions

Starkville ch.—

Foreign Missions

Home Missions

CENTRAL ASSOCIATION.

Raymond ch.—

Orphanage

Home Missions, S. D.

Home Missions, Xmas

Home Uses

Church Building

LEBANON ASSOCIATION.

Ellisville ch.—

Foreign Missions

Abbeiden Association.

Okolona ch.—

Home Missions	6 00
Home Uses	8 75
The following boxes have been sent:	
41st Ave., Meridian	\$ 65 00
Hazlehurst church	115 00
S. S., Columbus church	60 00
Biloxi church	25 00
Peahatchie church	28 63
Waynesboro ch.—	
Home Uses	2 00

Total \$2277 71

We wish to congratulate the women of our State for the splendid report for this quarter. God has surely blessed us. Let us pray for greater blessings the coming quarter. We thank the women for their promptness and hearty co-operation. God help us to accomplish great things in His name.

MRS. WM. R. WOODS
Sec'y. Central Committee,
Meridian, Miss.

Received later.

Jackson ch.—	
Foreign Missions	42 00
Sustentation	2 00
Hom Uses	390 00
Orphanage	10 00

Grand Total \$2721 71

SOUTHERN RAILWAY.

6,888 MILES—ONE MANAGEMENT.

Penetrating Eight Southern States, Reaching Principal Cities of the South with Its Own Lines. Solid Vestibuled Trains. Unexcelled Equipment. Fast Schedules.

DINING CARS—Are operated on Southern Railway trains.

OBSERVATION CARS on Washington and Southwestern Vestibule Limited, and Washington and Chattanooga Limited via Lynchburg.

ELEGANT PULLMAN SLEEPING CARS—Of the latest pattern, on all through trains.

J. M. CULP,
Traffic Manager, Washington, D. C.

W. A. TURK,
Gen'l Pass. Agt., Washington, D. C.

C. A. BENSCOTER,
Ass't Gen. Pass. Agt., Chattanooga, Tenn.

ASTHMA
FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a Bottle of the famous Kola Plant Compound. It is Nature's Sure Remedy for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 bottles free by mail to sufferers to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, THE KOLA IMPORTING CO., No. 1164 Broadway, New York.

1900

THE BAPTIST.

15

Temperance.

"Whisky is the cause of nearly all crime; disorder and misery.

"Strike it out, and strikes will end.

"Tramp it out and tramps will few.

"Murder it, and murders will cease.

"Stab it to the heart, and hearts will no longer be stabbed.

"Put an everlasting end to the mean thing, and meanness will be the exception, instead of the rule.

"Set fire to it—burn the last bottle and barrel—and fewer souls will burn in hell."

The recent agitation of the cigarette habit in several sections of the country brings out the fact that Japan has a very strict law which prohibits minors from smoking. It is not simply a law against selling cigarettes to minors, but it forbids minors from smoking tobacco in any form. The law provides a penalty for the punishment of the minor who violates it, and also his guardian and the man who sells the tobacco.

The Chicago anti-cigarette law has been declared valid by the United States Supreme Court. A number of Chicago firms and the C. B. Q. railroad have notified their employees that they must quit smoking cigarettes or lose their positions.

Cigarettes.

The Southern railway system, operating chiefly in South Carolina, has issued an order that no person who uses cigarettes shall have any place in the service of the company. The motive for this order lies in the fact that clear brains and steady hands are essential in the railway service.

Are not clear brains and steady hands essential in any business? Let all employers who want faithful service unite with these railroad men in ostracizing the cigarette, and our young men will see the folly in smoking their brains and making their hands shaky.—Ar.

Drunken Lawyers and Judges.

A melancholy illustration of the effects of liquor was given in one of the city courts not long since. A lawyer of brilliant parts, formerly Assistant District Attorney in the United States Court, and occupying several other positions, appeared drunk before the Recorder, and attempted to defend a prisoner. The recorder said to him:

"You are not now in a condition to defend the prisoner, who is accused of a serious offence, I adjourn the case until to-morrow, and if you appear before this court in such a condition again I will take other measures in dealing with you." For the same cause a distinguished judge was recently compelled to leave the bench.—The National Advocate, N. Y.

Partial Prohibition for Hawaii.

On Thursday, April 5, the United States House of Representatives, sitting as a committee of the whole, adopted by a final vote of 66 to 60 an amendment to the proposed law for the establishment of a government for the territory of Hawaii, which provides that no saloons for the sale of intoxicating drinks shall be allowed. The amendment was introduced by Representative Gillett, of Massachusetts, who, in the course of his remarks, said:

It has been an unfortunate fact that in all the cases of the contact of a higher civilization with a lower we somehow seem to succeed first in introducing our own vices rather than our virtues. We are not particularly successful in dealing with the liquor question in our own country, but the habits of intoxication which always accompany our first attempts to elevate a race which we consider inferior are notorious and need some vigorous prohibition.

This amendment would prevent, not all sales of liquor, for it would not interfere with hotels or private homes, but it would prevent the saloon, the gathering place and loafing resort where, in our new dependencies already great reputations for the American people have been incurred, and I think it would be wise to have this prohibition in the act of Congress, and not leave it to the local legislature to become an issue in local politics.

The Home or the Saloon—Which?

Ex Gov. St. John told in Meridian the following incident: "A coal miner in Pennsylvania quit work on a Saturday night, treated the boys at the saloon, paid up his bar bill for that week, went to the butcher's shop and stood aside while the saloonkeeper bought a roast for Sunday's dinner and a sirloin steak for Monday's breakfast. The miner took two pounds of liver. The following Monday morning the miner made a speech to his fellow miners, and they agreed to buy no beer for a week at the saloon. They kept their word. Next Saturday the

miner went to the butcher's shop. The saloonkeeper came in, and the miner stood one side. The saloonkeeper said that as business had been very dull, he would take liver for his Sunday's dinner and his Monday breakfast. The miner took roast and steak." Is not the saloon a robbing Barabbas when it takes away from the drinking man's table the roast and the steak and puts it on the table of a conscienceless saloonkeeper?

One billion dollars for drink. This in round numbers is what the Americans spend annually for drink. Think what a billion means.

Over \$1,000,000,000 for drink, while but \$5,500,000 given by all Christian denominations in America for foreign missions. One billion dollars spent to make heathen at home; five and a half millions given to convert heathen abroad; 165,000 churches of all denominations in America; 240,000 drink saloons. In one religious denomination (M. E.), but 19,738 were added to their membership last year. If all other denominations made proportionate gains only, how meagre the results.

During last year intoxicating liquors sent to the grave, it is estimated 100,000 victims.

In America there are two schools of education. On one teaching virtue \$167,000,000 is spent. On the other, teaching vice, \$400,000,000 is spent. In the former, 400,000 teachers are employed. In the latter 1,200,000 (barkeepers) are employed.

Chicago has 600 churches and 6,000 saloons, with over 2,000 "blind tigers." "Thirsty city."

The saloon makes more criminals than the church makes converts.

W. H. PATTON.

Boy's Combination Suit

\$3.95

Made of strictly all Wool fancy Casimere—a regular \$5.00 garment! Will wear like iron. The patterns are new and nobby, and made up by boys' most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose in \$3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

O. H. BERRY & CO.,
Richmond, Virginia.

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

General Assembly Presbyterian Church in United States, Atlanta, Ga., May 17 to 26, 1900.

For above occasion Queen & Crescent Route will sell tickets to Atlanta and return at one fare for the round trip. Dates of sales May 15th, 16th, 17th, final limit may 20, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

Southern Baptist Auxiliary Convention, Hot Springs, Ark., May 10-17, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Hot Springs at rate of one fare. Dates of sale May 6th to 9th inclusive; final limit May 24, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

General Assembly Presbyterian Church in United States, St. Louis, Mo., May 17-31, 1900.

For above occasion Queen & Crescent Route will sell tickets at rate of one fare for the round trip, plus two dollars. Dates of sale May 15th, 16th and 17th; final limit to return June 2, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

General Assembly Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Chattanooga at rate of one fare for the round trip. Dates of sales May 15th to 18th inclusive; final limit to return May 26, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

Annual Session Imperial Council Order of Mystic Shrine, Washington, D. C., May 22-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Washington, D. C., and return at rate of one first-class limited fare. Dates of sale May 20th, 21st and 22nd; final limit May 27, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

Reduced Rates on the Certificate Plan have been arranged for the following meetings, via Queen & Crescent Route:

Annual meeting of Grand Lodge of Knights of Pythias, Columbus, Miss., May 8th to 10th, 1900.

Industrial Convention, Chattanooga, Tenn., May 15th to 18th, 1900.

Mississippi Epworth League and Sunday School Convention, Enterprise, Miss., April 30th to 20th, 1900.

State Epworth League of Mississippi, Vicksburg, May 3rd to 6th, 1900.

Annual meeting United Commercial Travelers of America, Lynchburg, Va., May 3rd to 5th, 1900.

GEO. H. SMITH, G. P. A.
R. W. Bonds, Ticket Agent.

The Pill that Don't GRIPE, 50 Pills 25c. Ask

B. Y. P. U. Department.

BY W. P. PRICE.

The Corresponding Secretaries have rendered good and highly appreciated service, in their 'reports' from their respective unions—service which it is hoped they will continue. *But let them not forget to write their reports at time to reach Jackson not later than Tuesday mornings.*

Suffer this final word about the O. C. C. Examination: If you have not taken them, you can do so even yet—any time during the month of April. If you can't take them all, take what you can, and send your paper on to headquarters for grading.

You say your Union is not getting on very well, do you? Why? *Do you go all the time?* Are you brief and interesting in the part you take? Or are you like the man who is very fittingly compared to the Mississippi river—"bigger at the mouth than at the head."

In our Bible Readings we now finish Joshua and go into the book of Judges—let us read even with more diligence as we go into this interesting period of Israel's history.

Daily Bible readings:

Monday, April 30—Joshua 22.
Tuesday, May 1—Joshua 23.
Wednesday, May 2—Joshua 24.
Thursday, May 3—Joshua 24.
Friday, May 4—Judges 1:1-15.
Saturday, May 5—Judges 1:16-36.
Sunday, May 6—Mark 4:26-29.
"How the Christian Grows."

(Prayer Meeting Topic)

(The Daily readings appear in full in the Baptist Union, and are used here by permission.)

The Tenth International Convention of the Baptist Young People's Union of America will be held in Music Hall, Cincinnati, Ohio, July 12-15, 1900.

The railroads are dealing very generously with the Convention people. From all points east of the Missouri river a rate of one fare for round trip to and from Cincinnati. This includes New England. No better facilities have ever been offered.

Cincinnati is the metropolis of the Ohio Valley and one of the foremost manufacturing cities of the Union. It is the great workshop and exchange of a fertile region greater in area than the whole of France.

Cincinnati is the most picturesque of the interior cities of North America. Of it the poet Longfellow wrote:

"And this song of the vine,
This greeting of mine,
The winds and the birds shall deliver
To the Queen of the West,
In her garlands dressed,
On the banks of the beautiful river."

Music Hall in Cincinnati where the Convention is to meet is celebrated among the world's great auditoriums. It has been the scene of memorable political as well as religious gatherings. Great orators, singers and dramatists have appeared within its walls.

The key word of the Decennial meeting is "Apostleship." At Richmond last year—"Discipleship."

The Convention of Nineteen Hundred! How those five words stir the blood! What young Baptist is there, whose heart does not leap at the thought of the approaching dawn—the dawn of the twentieth century.

Hurrah for the 1900 and Cincinnati!

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALDRED.

Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by
Dr. H. Mozley, Atlanta, Ga.
till April

KNOX STIFF
HATS!

Spring Styles are now on hand, at

JOHN CLEARY'S,
South State Street

When Traveling
Make No Mistake,
But see that your ticket
reads via

QUEEN & CRESCENT
ROUTE

NEW ORLEANS & NORTH-EASTERN R.R.
ALABAMA & VICKSBURG RY.
VICKSBURG, SHREVEPORT & PACIFIC R.R.

Through Tickets to All Points.

SOLID VESTIBULED TRAINS,
FAST TIME, CLOSE CONNECTIONS,
THROUGH SLEEPERS.

For full information, call on your
nearest Queen & Crescent Ticket Agent,
or address

R. J. ANDERSON, A. G. P. A.,
New Orleans, La.
GEO. H. SMITH, G. P. A., New Orleans.
Feb 9-11

Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 14th day of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

The Louisiana Fair, New Orleans, April 14 to May 6, 1900.

The management of the Louisiana Fair, having had one year's previous experience in operating a very successful and creditable Fair, asserts with confidence that the Fair of 1900 will prove much more attractive to the visitors than that of last year.

Every day will be replete with first-class attractions in addition to the exhibits proper, and every visitor will find attractive features to interest and instruct.

There will be races on several days, and the entries are such as to insure interesting contests.

The Flower Parade and the Grand Parade of Horse Show entries will occur on April 24th. The Horse Show will continue every day until and including Saturday, the 28th, and will compare favorably with the famous society events of New York, Chicago, Boston, etc., where the Horse Show is the event of the year.

On other dates, to be announced hereafter, will occur many specially interesting features.

The Queen & Crescent Route will sell one fare for the round trip excursion tickets to New Orleans and return on the 13th and 14th of April and on Thursday of each week during the Fair, and will also sell on dates which will enable patrons to visit the Fair on the most attractive special occasions.

These tickets will be good for return passage five days from date of sale, thus giving all a chance to enjoy a visit to New Orleans at the most delightful time of the year, when the city is at its best in every way, and to thoroughly enjoy the Fair, which every one should visit.

The entrance fee having been fixed at twenty-five cents, no one visiting New Orleans during the period that it is running can afford to fail to avail himself of the opportunity to see the latest and best examples of goods in his line of business, to say nothing of the enjoyment to be obtained by such a visit.

For further particulars apply to any ticket agent of the Queen & Crescent Route.

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